8: Berndt E-5 (1946-1950) 1954
OI17 Murngin OI17

any extent with the visitors, and Professor Lloyd Warner used such statements as a basis for his opinion that the Malay traders did not interfere with native women.[8] But the women themselves offer a different point of view, and so do the songs and stories which have survived to the present day. Men are often unwilling to admit that they themselves, or people of their group, were induced by threats or by liquor to barter their wives and daughters, or that they allowed them to go to the traders because of their ties of friendship and trading relations. Often they attempt to "cover up" the fact that certain people are half or part Macassan, by insisting that their light skin has a spiritual rather than a purely physical explanation. The women, however, are more candid, and many of the older ones among them openly regret the passing of the Indonesian traders. Such an apparent contradiction is not unusual in matters of this kind, when casual liaisons have been carried out over a long period and then brought suddenly to an end through pressure of external circumstances.

The contacts of these Baijini and Indonesian people may have influenced the temperament of the coastal Aborigines, for they are (broadly speaking) more hasty tempered and emotional than the southern and central Aborigines, given to aggressive displays of anger and elementary warfare. The physical effects, however, apart from the infusion of an alien strain in the Aboriginal stock, seem to have been negligible; their indulgence in alcoholic drinks appears to have had no effect upon their general well-being,[9] while venereal diseases are virtually unknown in this eastern region.[10] This contrasts with conditions at Goulburn Island and Oenpelli, in western Arnhem Land, where the prevalence of venereal diseases (especially gonorrhoea) seems to have led to a high incidence of sterility, and so to a declining birth rate. Western Arnhem Land Aborigines have a reputation of being sexually rather lax, whereas various writers have expressed the opinion that the eastern Arnhem Landers are less willing to trade their womenfolk and have consequently been better able to regulate their sexual relations with "outside" people. Actually this impression seems to have its origin in the fact that the sexual pattern of both societies shows certain differences. The one is

15:Chaseling M-5 (ca. 1934-1936)1957
OII7 Murngin OII7

684 stating his case to bystanders: 'I "pushed" these young
681 men to kill you because you took my wife; she was not promised to you, she was never yours and always belonged to me. That is why you die.'

Wife-stealing usually results in the woman being brutally beaten or speared, and whether she goes willingly with the seducer or is forcefully stolen makes no difference to her punishment. She shows no resentment, and indeed she regards lenient treatment as a slight to her charms.

848 Because of Yulengor marriage customs the question of illegitimate children does not occur. There are frequent illicit relations, but as every girl has a husband her children do not arouse comment. If an irregular union should be openly consummated, the children do not suffer permanently, for irregular births are absorbed into the horde and into relationships which they would have had if their mother had been correctly mated.

• 163 Women have about two children each, though some have as many as five or six and one I know has a dozen. Many children are born, but the population is not increasing, except on mission stations where medical attention is avail-
[165] able and child-welfare taught. In the bush, infant mortality is high, and long periods elapse between births. Children
862 are not weaned till they are five or six years of age, and I have seen grandmothers ten years and more after the birth of their last child successfully suckling grandchildren.

844 In child-birth Nature is allowed to take her course and no assistance is given beyond occasional pressure. If the child is born normally and quickly, it probably survives, and so does the mother, but when anything abnormal occurs there
[845] is a stillborn child and the mother is often injured in a way that prevents her from having any more children. Blood accompanying the placenta is tabu and is meticulously buried. Ordinarily the mother is walking within three or four hours of a birth, and within a day she goes hunting.